

Local Wisdom-Based Skills Apprenticeship Process for Women Ex-Migrant Workers in Kediren Village, Magetan District, Indonesia

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Abstract

Kediren Village is a village where most women of productive age from the village are former migrant workers who have minimal skills and knowledge when returning to their hometown. The skills apprenticeship process organized by the Head of Kediren Village aims to reduce the population's poverty rate and unemployment for former migrant workers. Skills apprenticeships organized based on local wisdom can positively impact women who are former migrant workers, including providing additional activities that can be carried out to earn additional income. This research examines the importance of skills apprenticeships for female former migrant workers in Kediren Village. This research uses a qualitative approach with a case study method. The location of this research is Kediren Village, Lembeyan District, Magetan Regency, East Java. The informant criteria included the Kediren village head, chief, female former migrant workers, stakeholders, and community leaders as data sources in the research. Data was collected using in-depth interview techniques, observation, and documentation studies. Data analysis was carried out using the Miles and Huberman interactive model. This research shows that the skills apprenticeship process aimed at female ex-migrant workers can positively impact their ability to make traditional batik to support progress in improving the village economy and for individuals, as well as actively participating in activities organized by the chief executive. Research suggestions are aimed at female former migrant workers to develop the learning they have obtained in their daily activities and as an ongoing entrepreneurial field.

Keywords: *Skills Apprenticeships, Local Wisdom, Empowerment of Women, Ex-Migrant Workers.*

Introduction

The skills apprenticeship process is a learning tool for individuals and groups that positively impact society. Skills apprenticeship is considered a learning process that can increase the potential of each individual. In the apprenticeship process, the skills taught involve a facilitator as a learning resource by interacting socially with the learning target.

Empowerment in education is a process of simplifying society, both simplifying empowerment, the problems faced, the need to solve problems, and being able to read opportunities that can be utilized both for oneself and others. Building a strong society cannot be separated from people's habits of trying to equip themselves with knowledge. This is based on increasing human resources, which are not only focused on development. Therefore, community readiness must also be increased by utilizing existing potential through improving skills.

Improving skills in education can be interpreted as developing existing skills in individuals to be more optimal, which can later be developed through the skills apprenticeship process provided. Apart from that, each individual has unique abilities or potential that can be developed to better adapt to changing times through learning. One effort can be made to improve critical thinking skills in solving problems.

A more participatory joint learning process can increase the participation of learning citizens because of external stimuli. Human resources are formed to follow the change movement by applying applicable and solution skills to make plans to develop the village (Richard Katz, 2014; Sari & Biduri, 2021). Women's

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empowerment is developing their ability to be more independent, find the right solutions, and access the necessary resources (Andrea Cornwall, 2016; Kuswanti et al., 2020).

The skills apprenticeship process aimed at female former migrant workers based on local wisdom is also in line with previous research by Bariroh, et al. (2020), who state that the stages regarding the skills apprenticeship process as a form of empowerment for women include becoming aware of their problems and organizing activities as alternative solutions. The stage of carrying out activities by adapting the needs of previous research is generally a reference for empowering women through activities organized by the chief executive and his staff through increasing experience to solve problems. Experience generally comes from environmental, physical, and social conditions and creates valuable experiences.

Kediren Village is located in Lembeyan District, Magetan Regency, with village conditions where 75% of women are migrant workers overseas. Based on these conditions, female ex-migrant workers who return to their hometowns lack new skills and knowledge, so when these migrant workers finish their work contracts, they return to being rice farmers. Therefore, according to information related to the condition of people who lack knowledge and skills, they will become vulnerable to poverty in the long term due to a lack of additional economic income. Conditions like this are the main problem that must be resolved. Building a village so that other villages in shared prosperity do not quickly leave it behind is by starting at the main stage, namely human resources that need to be developed.

In general, the female ex-migrant workers in Kediren Village have minimal knowledge and skills to mobilize the Village Head to empower the community, especially women, to help increase economic income and provide valuable daily activities. According to the data obtained, most women experience problems due to a relatively low economy and a lack of activities to solve their problems, thus making women in Kediren Village unable to move and causing boredom. The majority of the daily activities of the Kediren village community are 50% farmers and homemakers. There is a lack of other activities, which can cause feelings of boredom. As the chief of the activity organizer, he can refer to non-formal education without being focused on the curriculum, namely learning activities based on skills apprenticeships.

The informal apprenticeship process of making Bogho Kediren Batik, carried out by former female migrant workers, has been inaugurated since 2019. This learning program to empower women is closely related to non-formal education in empowering the community. Therefore, non-formal education programs through apprenticeships can help female ex-migrant workers gain increased competence and can be applied as an alternative source of income in different fields. On the other hand, the apprenticeship program can also successfully preserve local wisdom and make Batik Bogo Kediren an icon of a village. It can improve branding in the Magetan Regency area.

Based on the above data, researchers are interested in researching the local wisdom-based skills apprenticeship process aimed at female ex-migrant workers in Kediren Village. The apprenticeship process can move women to be more active in the activities being held, can positively impact themselves and the surrounding environment, and is a form of implementation of the apprenticeship process taught from learning sources, both facilitators and the village environment. This research examines the skills apprenticeship process based on local wisdom as a form of empowerment for women by emphasizing knowledge and skills to form new potential in Kediren Village.

Method

Researchers describe the research design, approach and type of research, location and research subjects, data collection procedures, data analysis, and checking the validity of the findings.

Approaches and Type of Research

The type of approach used in this research is a qualitative approach with a case study method. Creswell & Creswell (2018) explain that the qualitative approach captures social situations naturally through history, behavior, organizational functionalization, and experiences of individuals or groups.

Yin (2016), case studies are included in a qualitative approach that explores activities and events in detail and is limited by time. In this research, researchers must have sufficient theory and insight to obtain data regarding the social situation targeted for research obtained through in-depth interviews with informants and analysis to make the data more precise and meaningful.

Subject and Location of Research

This research uses primary and secondary data sources, which means that the primary data sources were obtained directly from the research location, namely Kediren Village, through an interview process with various informants. Meanwhile, secondary data sources are data sources that indirectly provide information to support research findings, such as observation results and documentation results. The informant criteria in this research are as follows: (a) the informant is a female former migrant worker in Kediren Village, (b) the facilitator and chief executive, and (c) community leaders.

Table 1. List of Research Informants

Roles	Age
The chief of the activity organizer	32 years old
Facilitator I	29 years old
Facilitator II	35 years old
Former female migrant worker/apprenticeship worker	45-57 years old
Community figure	62 years old

From the table above, it can be explained that there is a list of categories of informants who serve as references in gathering data information through interviews, including (a) the chief, aged 32 years old, (b) two facilitators with age classifications of 30 and 35 years old, (c) women former migrant workers with age classifications of 45-57 years old, and (d) community leaders aged 62 years old.

Researcher Presence

Researchers are involved in continuous experience with informants to obtain information by paying attention to and exploring phenomena that occur in the field to be then interpreted and given meaning to then be adjusted to the research objectives, namely examining skills apprenticeships aimed at female ex-migrant workers through in-depth interview, observation, and study of documentation.

Data Collection Technique

According to Shaw & Holland (2014), qualitative research describes a social situation obtained from research results through various data sources and then narrated. In this regard, the data collection techniques used in this research include:

In-Depth Interview

This in-depth interview method was carried out with women former migrant workers, facilitators, community leaders, chief executives

Participatory Observation

In this research, researchers used participatory observation by observing and staying at the research location. Observations were carried out according to observation guidelines for the elements studied.

Study of Documentation

In this research, researchers also used documentation studies as complementary data from primary information. The documentation study includes evidence that explains skills apprenticeship activities for women former migrant workers based on local wisdom.

Data collection instruments use interview guidelines and observation guidelines. In this case, it is also equipped with a recording device and field notes. Interviews and observations were carried out in May-August 2023.

Data Analysis Techniques

The data analysis technique uses Miles and Huberman interactive analysis, which consists of several stages, including (1) data reduction, which is the stage used by researchers in compiling a summary of what has been obtained, categorizing the data results by giving codes according to their placement so that the data becomes detailed according to the categories are then the selection of data to simplify the data results and exclude data that is not appropriate to the research context; (2) data display or presentation of data arranged systematically and in sentences that are easy to understand, the form of data display usually changes the field results obtained such as charts or matrices which are reprocessed into the narrative text; and (3) verifying data and making conclusions is the final stage in analyzing data. To conclude, researchers look for relationships, similarities, and differences in this stage.

Data created previously is temporary and will change if strong supporting evidence is found at the following data collection stage. Initial conclusions that are supported by valid and consistent evidence when researchers go into the field to collect data are credible conclusions. The verification result is a complete, comprehensive, and accurate conclusion. (Miles et al., 2018).

Results and Discussion

Based on the findings regarding the local wisdom-based skills apprenticeship process for women who are former migrant workers in Kediren Village, it can have a positive impact on learning residents, especially women in Kediren Village, in helping the village economy and themselves, as well as additional activities that can be carried out daily. Next, we will explain (a) the skills apprenticeship process based on local wisdom, (b) the learning process for women ex-migrant workers, and (c) the results of skills apprenticeships for women ex-migrant workers.

Local Wisdom Based Skills Apprenticeship

Apprenticeship is a non-formal learning type based on the principle of learning and working (learning while working). The aim of holding apprenticeships is to increase the independence and competence of students (apprentices). Apprenticeships can be carried out in various situations and places with the support of appropriate facilities. In this case, the apprenticeship process can be carried out in various work environments, one of which is intended for female former migrant workers.

The apprenticeship process has been carried out since the beginning of 2019 and has been running until now. The program aimed at ex-migrant workers received attention from the Magetan Regency government, which then provided training facilities for ex-migrant women from the labor department. Organizing this training can help participants gain experience to support their potential. The existence of skills apprenticeships positively impacts each individual, including increasing the income of the batik maker. Halpern (2016) states that the skills provided by an instructor to participants can be used as guidelines in working so that the existence of skills can provide success in the work environment.

Skills apprenticeships are apprenticeships where the learning process uses an informal learning approach. Usually, skills apprenticeships are held for laborers or workers in the micro and small business sectors (Gessler, 2019). Skills apprenticeships have two main principles: the workplace can be a place of learning

and interaction between workers as instructors and apprentices (Steedman, 2015). Conceptually, apprenticeships are a type of learning in non-formal education based on learning and working principles. The apprenticeship aims to increase the Apprentice's independence and competence.

The skills apprenticeship process is more directed towards the andragogy theory approach, considering that the learning target is the productive age of adult women to the learning community's needs. Then, it was mentioned that this process requires a facilitator who understands the background of a village and the background of its community so that the learning process that will be implemented will be able to run according to the planned objectives.

Andragogy is used in the adult learning process to determine the direction and goals to be achieved so that the learning process can adapt the material the facilitator will convey to the learning community. Thus, the success of the learning process in andragogy is determined by the facilitator's ability to help adults learn by using appropriate strategies in the teaching and learning process (Alajlan, 2015; Desta & Gugssa, 2022; Purwati et al., 2022).

An adult is an individual whose abilities and knowledge are based on mature accumulation, so the andragogy learning method applies fieldwork practices, experience gained, and several other discussion techniques. Positioning as an adult, we are expected to be able to have high motivation related to readiness to learn towards social roles. In this way, the principles used in andragogy theory, starting from the material that will be used in learning while still paying attention to problems that often occur in a surrounding object, so that in this case, the role of facilitators and learning participants is to exchange experiences and the ability to think more critically in solving a problem (Efgivia, M. G. et al., 2021).

Learning methods using the andragogy approach are used in formal and non-formal education, such as in the skills apprenticeship process. In general, apprenticeships are a learning in non-formal education based on learning and working principles.

A skills apprenticeship focused on preserving local wisdom was conducted in Kediren Village, Lembeyan District, and Magetan Regency. This apprenticeship was held for women who were former migrant workers. The aim of holding apprenticeships is to increase the independence and competence of students (apprentices). Apprenticeships can be carried out in various situations and places with the support of appropriate facilities. One is intended for women former migrant workers in the local wisdom sector making traditional batik.

The essence of implementing this apprenticeship is implementing a lifelong learning process carried out by each individual, including the learning process that is followed by women who are former migrant workers who have the status of homemakers and farmers. The skills apprenticeship carried out at the batik house involved 20 participants. It was formed into several groups to facilitate the work process. Several village staff was involved in the activity, such as the chief executive, design staff, marketing staff, stakeholder staff, *cantingan* group, coloring group, and other groups of *pelorodan*.

The skills apprenticeship organized by the chief organizer of the activity, along with support from the Head of Kediren Village, also received good support from the Ministry of Manpower, namely the Productive Migrant Village (Desmigratif) program and the Department of Industry and Trade (Deperindag). The support provided by this department includes providing facilitators for batik-making training as well as providing tools and materials to support the local wisdom-based skills apprenticeship process. Based on this statement, it is also supported by the following interview results.

Because this was a new activity aimed at ex-migrants, it received a positive response from the labor department. Then, the support was in the form of financial assistance for several training events, which improved the participants' human resources. There was also financial assistance for purchasing materials and tools that would be used (Interview: the chief of the activity organizer).

Pesurnay (2018) explains that local wisdom is part of Indonesian culture, which has various traditions, customs, languages, and locally produced crafts. However, given the current conditions and the influence of globalization, local wisdom that is not preserved will be threatened with extinction. Therefore, as a cultural heir, it is essential to understand and preserve local wisdom as a valuable cultural heritage. The meaning of local wisdom can also be categorized as an identity used as a characteristic of a nation, one of which is batik.

Batik is a cloth with various patterns and different characters and meanings. Batik is a cultural heritage that must be preserved. However, in this case, batik is often neglected amidst technological advances, modernization, globalization, and the culture of Indonesian society as consumerism (Parmono, 2013). Batik is a work of art with a beautiful value created with sincere messages and hopes in every pattern.

Preserving local wisdom is the community's principal capital in building its identity without destroying the existing social order, so community development through creative entrepreneurship is needed. In essence, local wisdom, such as traditional batik, provides aesthetic and applied functions in making batik, one of which is as a bridge to community empowerment.

Community empowerment is a process that can strengthen or optimize the empowerment of weak groups in society. Empowerment efforts always refer to the capabilities of resources and services. They are expected to improve the quality of life of individuals, groups, and communities in a wide range (Gohori & Van Der Merwe, 2022; Nguyen et al., 2022; Siti Hajar, et al., 2017). Empowerment is also considered a learning process in fostering a more participatory spirit of learning together. Empowerment is considered participatory because it is an educational process that can foster community participation due to external stimulus.

Munir et al., (2021) stated that the concept of empowerment has a meaning regarding the development of society. Specifically, empowerment can increase the ability of individuals and groups to carry out authority and tasks and perform those tasks. Empowerment for women who are former migrant workers means enabling and making the community independent and improving the quality of human resources to obtain a positive impact from their activities.

Empowerment aimed at women who are former migrant workers is empowerment related to the economy (Holliday et al., 2019). This is intended to develop the mindset of women former migrant workers to become independent individuals and know how to manage a produced business that can benefit themselves and the surrounding environment. Through empowerment activities, women former migrant workers gain new skills and knowledge that are useful in improving the economy and as activities that support the success of a village.

In developing a village's potential, a process of developing the village's potential is needed, and community empowerment is carried out to support the abilities of each individual to be improved even better. Empowerment is always focused on increasing awareness and developing potential or ability to create innovations to improve the quality and standard of life in the future.

The potential for a developing society is called enabling, which means that every human being and every society has the potential to be developed (Angelia & Batubara 2020). Therefore, empowering efforts are needed to change this power by encouraging, motivating, and raising awareness of its potential and developing the existing potential, including natural resources, human resources, local institutional resources, and local wisdom possessed by the community.

Empowering women who are former migrant workers through traditional batik-making activities is considered a form of preserving local wisdom and an activity that has various positive impacts. The empowerment program aims to grow and develop the productive businesses of women former migrant workers, which are supported by the Productive Migrant Village (Desmigratif) program in the area of origin of the former migrant workers (Mindarti & Nabil, 2019).

The empowerment of female former migrant workers in the form of skills apprenticeships is led by the chief executive. The chief executive is responsible for monitoring and is actively involved in making Bogho batik; the chief executive also helps several groups if participants experience problems. Apart from that, the chief executive also coordinates with several staff members to manage the batik group. In making the Bogho batik pattern, collaboration was carried out between the chief executive and the design staff from the Ponorogo facilitator. Based on this explanation, it is also supported by the following interview results.

In making the batik patterns, we initially collaborated with a facilitator from Ponorogo. So, the first pattern that was designed was the PAJALE (Padi, Jagung, dan Kedelai/ Paddy, Corn, and Soybeans) pattern, which is an agricultural product from Kediren village, and there are several other patterns that we have produced (Interview: the chief of the activity organizer).

The skills apprenticeships also focused on other groups, such as marketing staff in the batik group responsible for promotions carried out offline and online. Promotions offline are usually carried out through sales through Village-Owned Enterprises (Bumdes). Meanwhile, online marketing is carried out by promoting Micro, Small, and Medium Enterprises (MSME) groups, which the local district government has provided. Apart from their duties in the promotion field, marketing staff are also responsible for pre-orders and managing ordering and expenditure finances.

Stakeholders conduct marketing through online marketplaces and collaborate with companies regarding using batik as work uniforms. Based on the marketing carried out by stakeholders, it is also supported by the results of interviews as follows

So, the marketing is carried out through BUMDES sales, and other parties help in the marketing process. Usually, these stakeholders work together with external consumers to help sales run well (Interview: Marketing Group).

The skills apprenticeship carried out by participants in the cantingan group is carried out by apprentices who are precise (creative and careful) in the process of tracing basic patterns to be pasted on plain cloth. The canting process takes one or two days, depending on the difficulty level of the pattern. Furthermore, five to six people carry out the apprenticeship process in making batik by the dyeing group. In this technique, the dyeing group carries out the coloring process on cloth that has gone through the canting stage. Based on this explanation, it is also supported by the following documentation results.



Figure 1. Coloring Groups

Based on Figure 1, the coloring group is done together. This technique requires cooperation in finishing a cloth with the proper coloring process without damaging the pattern that has been painted.

In the *pelorodan* group, there are approximately two to three people. The technique is that group participants boil cloth that has gone through the cutting and dyeing stages. The *pelorodan* technique is used to remove used wax from casting remains, so in this group, there are participants who focus on boiling the cloth, and there are also members who rinse the cloth with clean water and check for wax remains. The following are the *peloroding* techniques used by the participants.



Figure 2. The Process of Boiling Batik (*Pelorodan* Technique)

Based on Figure 2. above, it can be explained that the *pelorodan* technique is carried out by boiling the cloth in boiling water to remove wax residue on the batik cloth canting marks. The *pelorodan* technique is done by boiling the water twice and then rinsing it at an average temperature. The *pelorodan* technique requires cooperation in checking every side of the remaining wax on the batik cloth.

Based on the explanation regarding local wisdom-based skills apprenticeships, it can be interpreted as an apprenticeship process carried out by facilitators and chief implementers (learning resources) in distributing knowledge and skills to participants (apprentices). The approach taken in skills apprenticeships uses an informal approach delivered directly without a curriculum. However, it still adjusts the purpose of the activity.

Former female migrant workers in skills apprenticeship activities are participants of productive age, so their learning uses an andragogy approach (adult learning). Therefore, the skills apprenticeship is expected to provide outcomes related to life skills experience for each individual, which can be implemented as additional income. The skills apprenticeship process is essential for organizations to create skilled and reliable workers to achieve goals. Apart from that, it has long-term career benefits that can help workers to be more responsible as an organizational investment in human resource planning.

Learning Process for Women Ex-Migrant Workers

The role of facilitators and activity organizers as learning resources in implementing learning is a significant responsibility because they have to convey various information and teach individuals who want to learn. The informal learning taught to female ex-migrant workers is continuous teaching, and there is a separate curriculum to be applied during the delivery process.

In implementing a learning program for women former migrant workers, two components are interrelated regarding the success of learning: the facilitator's role and the participants' components in the activity. Facilitators have a unique role in helping activity participants during the learning process in community empowerment programs (Bourgeois, et al., 2017; Ishom et al., 2021) — success and views regarding failure become dynamics in a process. The diversity of people with different characters makes the development of the facilitator's abilities continue to be used as evaluation material to make it better. Apart from that, the view about activities that can be a forum for obtaining new information has had a positive impact, such as

changes in knowledge, skills, and behavior of women former migrant workers in Kediren Village. This change does not occur directly but takes several stages to form active interactions among learning residents.

Learning for women ex-migrant workers in Kediren Village was held informally. The learning was carried out without a curriculum but focused on the materials the facilitator had prepared for female ex-migrant workers as apprentices. Learning aimed at female former migrant workers focuses on areas of skills that will be used as additional activities that can increase income. Based on this statement, it is also supported by the following interview results.

The learning carried out by the facilitator for us as participants is adjusted to whatever each participant or group feels needs, and it could be said that the learning does not have a central curriculum but still has materials that are focused on the purpose of this activity (Interview: Apprentice as a female former migrant worker)

The lessons taught not only provide new knowledge but also provide skills that can support positive daily activities. With the new activities, people, especially women who are former migrant workers, can use the skills they have acquired as a means of entrepreneurship. Rahmi & Hidayati (2019) stated that the effectiveness of skills will be maximized if they receive support from the facilitator's experience in the learning process so that they can increase interest in entrepreneurship.

Facilitators from Yogyakarta, Ponorogo, and Solo assist in the learning process. The learning is carried out from the beginning of making batik patterns on cloth coloring until the final process, which is carried out in stages and is accompanied by approximately four to one week of implementation. The learning process was then carried out independently by a group of women former migrant workers and assisted by the chief executive in the learning process. The following is assistance in the learning process of female ex-migrant workers.



Figure 3. Assistance Provided in the Learning Process

Based on Figure 3. above, it is explained that the assistance provided in skills apprenticeships is often carried out approximately once every three to six months to suit the needs of the participants. The facilitators came from several cities, such as Solo and Yogyakarta, and facilitators from the Kediren Village area. This assistance aims to monitor and evaluate the ongoing program in batik making and the implementation of other activities.

In the learning process, the success of an apprenticeship program is also determined by a good performance and communication relationship between the chief executive and the apprentices. This is characterized by trust and mutual respect. Therefore, a comfortable work culture can help participants increase their motivation to work. Communication is essential in a group as a driving force and influencing each other to achieve goals. Based on this explanation, it is also supported by the following interview results.

In the learning process, communication is essential for the facilitator and chief executive in conveying sources of information to each participant. Good communication can make it easier for participants to ask the facilitator things they do not understand, such as our lack of understanding about good coloring techniques as participants (Interview: Apprentice as a female former migrant worker).

The application of the learning model in making batik is carried out through an informal approach, namely the application of the learning-by-doing model. The learning-by-doing learning model is a learning process that prioritizes direct practice rather than theory. Anyone in many professions can apply this method. Learning by doing also prioritizes learning while practicing to increase knowledge and experience to build individual potential.

There is a learning-by-doing model where the learning taught is practical. It works well because the batik makers are 30 years old and above, so the practice is straightforward and directly understandable. (Interview: Apprentice as a female former migrant worker).

The following documentation also supports the statement from the interview.



Figure 4. Implementation of the Learning-by-doing, Learning Model for Apprentices

Based on Figure 4, it can be interpreted that the facilitator's application of learning by doing to the participants emphasizes real practical learning more than theory. Theoretical explanations are carried out through direct communication with participants, with practical implementation ongoing. It is proven that learning by doing can make it easier for participants to grasp material.

The learning process implemented by the facilitator as a learning resource in conveying experiences and information to female ex-migrant workers is carried out by applying an andragogical approach, namely an approach taken that adapts to the participants' learning targets (age). Skills apprenticeship-based learning also adapts the learning model that will be applied, such as the learning-by-doing model, which emphasizes actual practice rather than discussing theory in class. However, it cannot be denied that facilitators still carry out the use of theory as a guide for women ex-migrant workers in making batik.

The culture of learning and working (learning by doing) is a process of learning while working that already exists in society, with values of learning and trying. Apprenticeships have grown and developed as a process of learning and working since ancient times. Apprenticeships are more widely used to convey information and skills in carpentry, agriculture, and handicrafts, which the community uses through direct interaction. Sajjadi et al. (2016) and Shinta Permata Sari et al. (2021) explain that through apprenticeships, someone who is considered qualified or commonly known as a learning source because they have specific knowledge and experience will channel the knowledge, experience, and skills to the apprentice as someone who needs it.

Based on statements regarding the learning process aimed at female ex-migrant workers, it can be concluded that female ex-migrant workers are participants of productive age, so in the learning process, the facilitator is expected to be able to adjust the appropriate approach for the participants. Applied learning uses informal

learning because the learning is carried out in a community environment. Furthermore, the learning model used, namely, using learning by doing, is considered appropriate because actual practice is more than theoretical discussion. Based on the productive age of the participants, the facilitator applies andragogy theory, namely adapting learning to adults regarding the learning strategies that will be applied.

Results of Skills Apprenticeships for Women Ex-Migrant Workers

Local wisdom is an identity used as a nation's characteristic, one of which is traditional batik. Batik has a variety that adapts to the characteristics of a region, such as the Bogho Kedirenan batik with the PAJALE, which is placed as a characteristic of Kediren Village because the patterns used come from plants from Kediren Village, namely corn, rice, and soybean plants. Kediren Village provides written batik with typical village patterns, and the participants also create new batik designs that adapt to market needs and make stamped batik and batik using the ikat technique. The following is a typical batik pattern from Kediren Village.



Figure 5. Display of Kediren Village Batik Patterns

Based on Figure 5, it can be explained that the Kediren Village batik pattern does not only use the PAJALE (*Padi, Jagung, Kedelai*/Rice, Corn, and Soybeans) pattern, the lelengkok pattern and several other patterns. The resulting combination of patterns and colors comes from collaboration between the chief executive and activity participants regarding new patterns so that the patterns produced are not monotonous but have other pattern creations that have their appeal.

The results of the learning process of women former migrant workers were the ability to express ideas related to additional patterns as a complement to Kediren Village batik. Apart from that, the learning results explained that this collaboration was able to help participants improve new ideas and the ability to implement them in real terms. The description of these conditions, as presented by Green & Johnson (2015), states that the collaboration aspect is something that cannot be separated from learning activities. This is because, in the collaboration aspect, there is an increase in knowledge and skills that can be gained through exchanging information and ideas. Besides that, through collaboration, creative solutions can also be obtained to solve the problems. Based on this statement, the activities carried out by the participants are also supported as follows.



Figure 6. Discussion Regarding The Creation Of New Products

Based on Figure 6 above, it is explained that the discussion was about collaboration between the facilitator, chief executive, and activity participants regarding making batik patterns and the color combinations that would be produced. The support from related parties can complete several evaluations obtained from several consumers.

The activeness of women former migrant workers in taking part in the activities held can provide an attraction regarding the progress of the village so that this can provide an attraction for the labor department to hold intensive training such as providing facilitators who have competence in the field of traditional batik and assistance regarding the provision of complete batik tools to support the success of the activity. Based on this statement, it is also supported by the following interview results.

According to the view that I got, the activeness of women ex-migrant workers can attract attention from the supporting agencies regarding these activities. For example, at the village hall, training is often held for female ex-migrant workers in making batik (Interview: Community figure)

The following documentation results also support this opinion.



Figure 7. Mentoring And Training For Apprentices, Along With The Products That Have Been Produced

Based on Figure 7. above, the presentation of material explained by the facilitator regarding the mentoring and training process for women former migrant workers regarding batik making is explained. The mentoring process continues to be a form of success in product creation and a learning process that can increase participants' experience, skills, and knowledge.

The fulfillment of the facilities provided can provide learning outcomes that are by the draft vision and mission regarding empowerment for women who are former migrant workers. The facilities needed are related to infrastructure that supports the ability to make the learning process run well, including providing a suitable location for participants, availability of tools and materials to be used, and active support from activity participants.

Empowerment that focuses on women is to help increase activities with positive value each individual feels. The process is expected to involve all aspects of the learning community, both physical and spiritual, up to differences in behavior that lead to better behavior, which can be seen through cognitive, affective, and psychomotor aspects (Islam & Hoque, 2021; Su Mustaffa & Asyiek, 2015).

The learning outcomes regarding skills apprenticeships generally focus on the skills of women who are former migrant workers. Skills are essential activities and must be mastered by students now and in the future. Skills become the impetus for creating innovation, which can be done by forming a critical mindset and increasing creativity and collaboration. Increasing skills is capital for developing human resources for productive and creative activities. Individual productivity and creativity can be achieved through the involvement of all social elements. This can encourage individual skills to produce quality products (Dally et al., 2014).

In this case, the improvement of skills carried out by women former migrant workers has also been directed at developing new potential in Kediren Village so that apprentices can create a wide range of ideas. This is done by realizing various new ideas and collaborating to maximize the products to be developed.

In order to support success in learning, this is done by forming several groups and focusing on their respective responsibilities to be able to have a positive impact on each individual, group, and the interests of Kediren Village. Based on this, the impact individuals feel is that this activity can provide additional activities. At the same time, farmers wait for the harvest schedule, and with batik activities, they can increase income from each piece of cloth sold. Based on this explanation, it is also supported by the following interview results.

So, learning here is done almost every day, and then our time starts at 09.00/10.00 WIB and continues until 16.00 WIB. This is an additional activity, so we do not get bored at home while waiting for harvest time. Then, when the harvest is over, the batik-making activity takes a break for a while because we focus on our main job, namely as farmers (Interview: Apprentice as a female former migrant worker).

The products produced by women who are former migrant workers who make batik can help the village's income. The products produced are pleasing to the eye and use fabric that is comfortable when used. Therefore, you cannot order batik directly but rather go through the pre-order stage first, which takes approximately two to three weeks, depending on the number of orders.

The skills apprenticeships that have been carried out also provide results regarding the participation of women ex-migrant workers in organizing Micro, Small Medium Enterprise (MSMEs) bazaars, which are often held in the Ponorogo and Magetan areas, marketing carried out by marketing groups, and the enthusiasm of other participants providing new learning regarding marketing strategies that will be used in selling batik products. This statement is also supported by documentation of the existence of an MSME bazaar regarding the display of Bogho Kedirenan batik cloth as follows.



Figure 8. MSME Festival As A Form Of Marketing Batik Bogho Kedirenan

Based on Figure 8, it is explained that the learning outcomes attended by female ex-migrant workers also provided education regarding marketing strategies regarding the distribution of Bogho Kedirenan Batik. Therefore, one marketing process is participating in the MSME festival organized by the Magetan Regency Cooperatives and MSMEs Service.

Marketing is done by participating in festivals held by the Magetan Regency government and locally by participating in or holding fashion shows. Based on this statement, it is also supported by the following documentation results.



Figure 9. Marketing Strategy of Kediren Village Batik Through Fashion Shows

Based on Figure 9, a fashion show was held by Kediren Village officials, inviting several guests to introduce new batik to the general public. The launch of Kediren Village Batik also provided media coverage to speed up the process of introducing new products to the outside community. In organizing the fashion show, the source comes from the Village Regional Revenue and Expenditure Budget (APBD) funds as well as cash from the sales of Kediren Village Batik.

Based on the explanation of the learning outcomes provided regarding skills apprenticeships for female ex-migrant workers, several points emerged, including Batik is local Indonesian wisdom that must be preserved. Batik can also be interpreted as a regional symbol that has unique characteristics. This can be found in Bogho Kedirenan batik, which has the *PAJALE* pattern, a pattern of crops produced by farmers in Kediren Village, and several other patterns. The resulting skills apprenticeship can provide positive activities for women who are former migrant workers, helping them become more productive daily and

providing additional income for the household. Apart from that, in the learning process, the facilitator also provides education regarding marketing strategies regarding the introduction of new products. And then, the success of the activities organized by Kediren Village can attract The Magetan Regency government pays attention to this by providing facilities from the government, namely facilitators from other regions to provide additional education as well as providing facilities and infrastructure for making batik and providing support regarding the implementation of MSMEs.

Conclusion

The local wisdom-based skills apprenticeship program aimed at ex-migrant workers received attention from the Magetan Regency government, providing training facilities for ex-migrant women from the labor department. Organizing this training can help participants gain experience to support their potential. The existence of skills apprenticeships positively impacts each individual, including increasing the income of the batik maker.

The learning process aimed at female former migrant workers is participants of productive age, so in the learning process, the facilitator is expected to be able to adjust the appropriate approach for the participants. Applied learning uses informal learning because the learning is carried out in a community environment. Furthermore, the learning model used, namely, using learning by doing, is considered appropriate because actual practice is more than theoretical discussion. Based on the productive age of the participants, the facilitator applies andragogy theory, namely adapting learning to adults regarding the learning strategies that will be applied.

The learning results regarding skills apprenticeships for women former migrant workers resulted in several points: (1) Batik is interpreted as a regional symbol with unique characteristics. This can be found in the Bogho Kedirenan batik, which has the *PAJALE* (*Padi, Jagung, dan Kedelai*/Paddy, Corn, and Soybeans) pattern, which is a pattern of crops produced by farmers in Kediren Village, (2) The resulting skills apprenticeship can provide more positive activities for women who are former migrant workers. Productive in everyday life and able to provide additional income for the household, and (3) The success of activities organized by Kediren Village can attract the attention of the Magetan Regency government by providing facilities from the government, namely facilitators and providing facilities and infrastructure for making batik and providing support regarding the implementation of Micro, Small Medium Enterprise (MSMEs).

Recommendation

The recommendation from this research is that the ability of women ex-migrant workers who have taken part in a local wisdom-based skills apprenticeship program organized by the chief executive and the head of Kediren Village can run continuously, and the resulting potential increases to help the economy of Kediren village and for individuals. Former migrant workers in Kediren village as learning residents have minimal skills related to making traditional batik, so with the facilitator provided as a learning resource, they can provide opportunities to expand knowledge and improve skills for female ex-migrant workers through skills apprenticeships.

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